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ARCHÆOLOGICAL SURVEY OF CEYLON.

NORTH-CENTRAL, SABARAGAMUWA, CENTRAL,
AND NORTH-WESTERN PROVINCES.

ANNUAL REPORT,

1895.

BY H. C. P. BELL, C.C.S.,
Archæological Commissioner.

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PREAMBLE.

THE vote for Archæological purposes, which stood at Rs. 30,000 for the past two years, was reduced to Rs. 28,012·50 for 1895. This vote has to cover the salary of the Archæological Commissioner and his staff, cost of labour, transport, and miscellaneous charges (grants to other Provinces, photography, epigraphical work, tools, books, erection and repairs of overseers' quarters, cooly lines, &c.).

Owing to limited funds operations had to be proportionately restricted. No excavations were, therefore, attempted during the two driest months.

2.—EXPLORATION.

With the exception of tracing other roads and streets within, and leading from, the ancient city, its environs may be now said to have been very thoroughly explored so far as surface indications disclose.

From Halmillakulama on the extreme north to the Vessagiri Rocks, a mile south of the town, and from the westernmost ruined sites known to Bandára Puliyankulama across the Malwatu-oya eastward—an area roughly five miles by four—every ruin above ground of any importance has in all probability been discovered and marked down. Doubtless a good deal completely buried at the present day would come to light if time and means permitted of the whole area being exhumed. The greater portion of it is still under forest and jungle.

A little beyond the high-level sluice of Nuwara-vewa eastward, and touching the Puttalam-Trincomalee road, is a short causeway to a spacious moated site. The undergrowth is so thick that no fair idea can at present be formed of the actual outlines of the surface. There are several low mounds betokening buried ruins, and here and there signs of pillars and other stonework. Towards the north a rise in the ground perhaps points to an inner and higher enclosure.

The site will be cleared and further examined.

Mihintalé, eight miles from Anurádhapura, though closely connected by a road still well defined in places, was outside the true confines of the city.

3.—EXCAVATIONS.

At Anurádhapura excavations were completed in the course of the year at—

- (i.) Tolvila Monastery.
- (ii.) "Sela Chaitiya" Dagaba.
- (iii.) Ruined shrine on the Anuradhapura-Kurunegala Road.

In addition, ground was broken at the—

- (iv.) Thuparama Ruins.

(i.) Tolvila Monastery.

The excavation of the entire group of ruins at Tolvila—including annexes, nearly a hundred buildings in all—was finished this year.

Two additional ruins (Nos. 87 and 88) were discovered and dug. They lie quite apart from the main group by the side of the street which led north from the Monastery.

Of these, one (No. 87) is elliptical in ground plan—a most unusual shape. This building measures 86 ft. along its axis from north to south and 61 ft. across at the widest span. Within a brick wall 3 ft. thick were ranged three oval rings of squared slender (8 in.) pillars—thirty-two in the outermost row, twenty-four for the middle, twelve for the inner row. The whole stood on a basement, to which one entrance of three steps admitted on the west.

No clue was obtained regarding the purpose this peculiarly planned building served.

The second ruin was similarly walled, and of nearly the same dimensions, but oblong. The roof appears to have been held by forty-eight pillars. There was a verandah, or other addition, at the west end, besides a small extra room thrown out from the east side.

The remaining *piriven* of a second, and even third, line behind the first, east and west, have now all been located by trenching round basements and removing the débris which covered their floor.

With the exception of buildings Nos. 17, 19, and 86 (the largest), which approximate to the lines of No. 11 excavated last year, all these ruined *piriven* follow the familiar square shape and internal columniation of those attached to the ancient vihárés of Anurádhapura. In one *pirivena* (No. 47) an "aesthetic fad" is exhibited: its floor at the middle is paved with white "cockle shells" set in lime concrete. Ruin No. 46 was circular—the sole instance at the monastery except the "*Watadá-gé*"—but, beyond the encircling brick wall, nothing is left to fix its object.

Interesting study of variant forms of ornamentation is afforded by the stairs and porticos of different buildings, e.g., Nos. 11, 26, 39, 44, 49, 60, and 70.

The only inscriptions unearthed at this important Monastery are a few letters here and there. These throw no light on its ancient name, but prove its continued existence as late as the tenth century or even later.*

(ii.) "Sela Chaitiya" Dágaba.†

This little Dágaba, situated between Ruwanveli Séya and Abhayagiri Dágaba to the east, was quite freed of its earth covering. Prior to excavation it presented the appearance of a low brick-strewn mound, about 15 ft. high, with two flights of steps partially exposed and signs of stonework buried in the débris.

Excavation has shown the Dágaba to be somewhat after the "Vijayáráma" type. It rests upon a platform revetted with massive stone slabs, dressed and boldly moulded. This stylobate, 7 ft. 6 in. in height (inclusive of the ovolo parapet), forms a *maluwa* 46 ft. 8 in. square, paved with stone flags. Granite stairs, balustraded by elaborate *makara*-capped wings with seven-hooded *Nága dwárapála* terminals and plain moonstones at foot, exist on the south and east only.

The Dágaba, 37 ft. 8 in. diameter, was cased entirely in brick—differing essentially in this respect from the "Vijayáráma" stúpa with its triple stone plinth. At its nearest points the base of the Dágaba approaches the kerb of the *maluwa* within 4 ft. 6 in. Three tenoned pillar stumps, still standing, point to there having once been eight small altars round the Dágaba.

After the entire site had been cleared of débris as far outwards as the low stone wall marking the rectangular precincts of the Dágaba, a shaft was sunk 12 ft. down the centre of the mound. Traces of the relic chamber (badly damaged when rifled centuries ago) were discovered. This (as far as can be now determined) was a brick-cased *cella*, 3 ft. 6 in. in breadth by 2 ft. 6 in. high. Its bottom was on a level with the *maluwa* platform, and formed by a monolith slab, a foot thick, which covered a square *yantra-gala* of nine partitions, all empty. The Dágaba bell consists of earth and brick fragments cased in by built brick.‡

All the stones of the stylobate are *in situ*, but need resetting. If properly restored the "Séla Chaitiya" will be one of the most attractive shrines at Anurádhapura.

(iii.) Shrine on the Anuradhapura-Kurunegala Road.

Late in 1894 a small ruined basement in limestone, and numerous carved stones—a standing Buddha,§ portions of a "Buddhist railing," dado (elephant heads, lions, lotus bosses, &c.)—were unearthed accidentally in private land about half a mile from the Town, close to the Anurádhapura-Kurunégala road.

A small force was at once diverted to continue the digging at a site so promising, but liable to prompt depredation. The ruin when further excavated displayed the remains of a choice little shrine.

The structure appears to have been 30 ft. square at its base. As well as can be gathered from a medley of carved slabs, the basement block was faced with half-relief figures of fronting lions. Above this and standing back was the shrine (15 ft. 6 in.) itself, once enclosed by a "Buddhist railing." The plinth of the railing was ornamented by a band of alternate elephant heads and expanded lotus flowers, exactly similar to the dado above the base of the wing "screens" at the large Dágabas. Of the railing very little remains.

As the site of the ruin now forms part of a tract of paddy fields and is pierced by an irrigation *ela* it was deemed advisable to remove as many as possible of the *disjecta membra* to a safe place.

By carefully collecting and marking all available stones the pediment of the inner basement (moulded plinth, elephant dado, and coping) has been reset most successfully near the local Museum.

(iv.) Thuparama Ruins.

A start was made this year at the group of ruins lying immediately around the Thúpáráma Dágaba.

Double trenches were commenced along both sides of the wall which enclosed the oblong temenos appertaining to the Dágaba and the few special ruins within it.

Inside this enclosure, besides the entrance porch directly fronting the Dágaba stairs on the east, are three ruins—to the south-east the "Daladá Máligáwa," the sanctuary of the Tooth Relic whilst it remained at Anurádhapura; north-east a small circular thúpa, styled "Sanghamittá's Tomb"|| by votaries; to the west a rectangular site, sometimes known as "Mahindu's Tomb."¶

Outside the quadrangle are situated, to the south-west the large pillared *Pirivena* (A) attached to Thúpáráma Dágaba, on the east another fair-sized building—a second *pirivena*; still further east another small sthúpau, and to the south one or two lesser ruins adjoining the broad ancient street which led southwards direct to Ruwanveli Dágaba about a quarter of a mile distant.

The excavation of "Sanghamittá's Tomb," so-called, and of the *pirivena* (B) and small dágaba east of it, was finished in the course of the year. In addition, the long sloping bank of earth which quite hid the brick retaining wall of the Dágaba's high raised *maluwa* has been cut completely away along the northern half of its periphery.

* With that eagerness to make *Maháwansa* and similar nomenclature fit nameless sites *pari passu* with their excavation by the Archaeological Survey, the "more advanced" Buddhists of Anurádhapura now style the Toluviла Monastery "Nivattárámaya." (See *Maháwansa*, XV., 10.)

† This much revered little Dágaba is occasionally styled "Kujja Tisa Dágaba"—a name, like that of "Langárama" Dágaba, not warranted by the *Maháwansa* and other chronicles. It is almost certainly the "Silá Thúpa"—that "stone-based" dágaba" built by King Lajji Tissa (119-109 B.C.) "to the east of Thúpáráma" (*Maháwansa*, XXXIII., 24). "He (Waṭtagámini Abhaya) erected the Abhayagiri (monastery) between the Silá Thúpa and the Chetiya (hill)" (*Dipawansa*, XIX., 18), i.e., between the present-day "Séla Chaitiya" and Mihintalé.

‡ The *Anunáyaka* (High Priest of the *Atamasthána*) readily consented to this scientifically valuable excavation. Invited to be present in person during operations, he was represented by the senior *Kudá Unnánsé*. The shaft was promptly re-filled after drawings had been made. A report was made to the Government.

§ This image was, by request, presented to the High Priest, and has been removed to the precincts of the Sacred Bó-tree.

|| "The corpse of the théri" was removed for cremation "to the eastward of the Thúpáráma Dágaba, to the vicinity of the Bó-tree near the Chitta Hall, at the place where the théri designated (or dwelt)." There King Uttiya (267-257 B.C.) erected a thúpa (*Maháwansa*, XX., 54, 55).

¶ Mahindu's corpse was consumed up on the funeral pile, "on the eastern side [of the city] at the *Baddhamálaka* of the théras," not far from "the Great Thúpa" (Ruwanvéli Dágaba). The site "obtained the name *Isibhúmañgana*" (*Maháwansa*, XX., 48).

Entrance Porch.

This *mura-gé* opens directly on to the ancient north and south street, which, starting at Ruwanveli Dágaba, led to the Jétawanáráma Monasteries.

About 31 ft. square, it is practically within the enclosed premises altogether, for the front is almost in line with the boundary wall. Its sixteen pillars are nearly 11 ft. in height and cleanly squared to 13 in. Three-fourths were built flush into the wall. There are traces of a raised *pila*, or estrade, on either hand inside the building, leaving a passage 10 ft. in width through it. The moulding of the exterior walls is well preserved.

"Dáladá Máligáwa."

The connection of the "Dáthádhátu-ghára," now universally called the "Dáladá Máligáwa," with the Tooth-relic dates from the reign of Kirti Sri Méghavarna, 304—332 A.D.

In the ninth year of his reign a certain Brahman princess brought the Dáthádhátu, or Tooth-relic of Buddha, hither from Kálínga. The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honours, deposited it in a casket of great purity and lodged it in the edifice called the Dhammáchakka, built by Dévanampiya Tisa in the royal park. Thenceforward that house received the name of Dáthádhátu-ghára.*

The structure lies immediately to the south-east of the Thúpáráma Dágaba. It stands upon a low raised rectangular site, once walled in (57 ft. in breadth by some 84 ft. deep), which left an open space 15 ft. broad around the shrine except in front. Steps admitted to this terrace on either side of the building.

In the northern portion is an ancient well 5 ft. square—one of the best specimens of the many to be seen in Anurádhapura. Its sides were formed of dressed slabs, excellently laid and still virtually plumb; and it had its own diminutive steps.

The "Dáladá Máligáwa" building, as it exists at this day, shows a length from east to west of 62 ft. 6 in., recessed slightly towards the middle for 8 ft., and 27 ft. 6 in. in width. This irregularity of wall line is due to the addition of a vestibule, 35 ft. in length by 27 ft. 6 in. broad, built on to the portico of the original shrine, so as to give it the appearance from outside of one continuous structure: inside the overlapment is obvious.

The first erection was a quadrangular building measuring 27 ft. each way, but relieved in front by a bay vestibule, 19 ft. by 14 ft., with the simplest of portico entrances from a plain moonstone and a couple of steps. The walls of this original shrine (now the *ardha mandapaya*, or inner vestibule, and *garbha-griha*, or sanctum, of the "Dáladá Máligáwa") were 2 ft. 6 in. in thickness rising directly from the torus of a finely moulded basement in stone. The stone door frame of its vestibule still stands. The adytum which sheltered the Tooth-relic is 21 ft. square, and its sixteen pillars (8 ft. 10 in. in height) all free standing. They are of three kinds: the corner four plain squared; the intermediate four pairs octagonal and finished with unique elongated capitals, perhaps representing conventionalized lotus buds;† the centre four square of shaft and smoothly polished,‡ but sliding gradually at the top into a wider abacus. The relic doubtless rested between these centre pillars.

Of the later *mandapaya*, now the *anterála* or outer vestibule to the shrine, the interior space is 20 ft. 6 in. by 18 ft. 6 in., and the roof appears to have been supported on twenty-four pillars, of which ten stood just within the walls.

The stairs at the present entrance to the "Dáladá Máligáwa" are of the handsomest description. At the foot is a moonstone with concentric bands of varied ornamentation cut in deep sunk relief, around a central full-blown lotus. The innermost band contains sixteen *hansas* overlapping; the second, floriated scroll work; the third, nine of the animals found on these slabs (elephant, horse, lion, bull), passing, like the ducks, from left to right; and a final outermost band of "cobra-leaf" design. This stone is among the finest found at Anurádhapura.§

Triple dwarfs and water-leaf ornament adorn the risers of the six steps; the magnificent wing stones are topped by mythical *makaras*, from whose mouths descend thick ornate scrolls ending in volutes. On each of the vertical faces of the terminal stones are carved *Nága* figures, nine-hooded, in the usual pose, grasping a lotus stalk with one hand and supporting a lotus-filled vase in the other. At their feet are a couple of posturing dwarfs.

"Sanghamittá Thúpa."||

This small circular ruin is at the junction of the modern "Inner Circular" and "Y" Roads north-east of the Dágaba, and included within its enclosed premises.

Until excavated its very shape was in doubt,¶ the site merely showing as a low shapeless mound, with balustrades half buried marking the probable stairs. Freed of débris it gave the impression of a little thúpa, much ruined, resting on a circular stylobate, both brick built.

This platform, 31 ft. in diameter and 4 ft. 9 in. in height, was moulded in the ordinary ogee and rectangular lines. The thúpa itself was but 21 ft. in diameter; thus, allowing for a parapet kerb, there would be a gangway round it of 5 ft. or more. The only flight of steps on to the circular *maluwa* is on the south. Its present *makara* balustrades and *Nága* guardstones have some merit, but are stilted in design, and not a pair.

The ruin had manifestly been rifled, and its contents abstracted. Half of a small brick cella, in the form of an even cross, was exposed at the top of what was left of the dágaba. The position of this cella would have been about the level of the spring of the bell above the *pésáda* plinth of the dágaba. Below the cella were mingled earth and brick, loosely jumbled together. Six feet down,

* *Maháwansa*, XXXVII., 42, 43.

† Mr. Burrows ("Buried Cities," 1894, p. 37) favours the popular view that "the cuneiform mouldings" are meant to represent the sacred relic.

‡ The sole instance of polished pillars yet met with.

§ An attempt by S. Jayatilaka Mudaliyár to remove this beautiful slab from Anurádhapura in 1849 was fortunately prevented.

|| This name has been provisionally adopted for convenience. Some of the priestess' ashes may have been deposited at this site, and a thúpa erected over them within the sacred precincts of Thúpáráma Dágaba. See footnote || ante, p. 2.

¶ "Near the north wall, within the enclosure, are the remains of a tomb, standing on a square platform" (Capper, Journal, R.A.S., XX., p. 168).

laid exactly to the intermediate points of the compass, were found four portions of octagonal columns which once stood on the *maluwa* of Thúpáráma Dágaba.*

Pirivena (B).

East of "Sanghamittá Thúpa" is a ruined *pirivena* or monk's residence, only second in importance to the chief *Pirivena* (A) of the Thúpáráma Monastery, which is situated to the south-west of the Dágaba.

This *pirivena* consisted of a central building with subsidiary detached houses and cells, within a walled enclosure. The premises were entered direct from an ancient street which, coming from the east, struck the broader north and south thoroughfare at right angles in front of the entrance porch of the Thúpáráma temenos.

The main building lies back a little, and stands on a well-moulded brick basement in good preservation. In front, on either hand, are two small outhouses facing each other. Its dimensions were 47 ft. by 41 ft. 6 in. At first, perhaps, the building was oblong, with the usual complement of twenty-four pillars (8 ft. in height), arranged in four rows of six, two-thirds being cased in the walls, leaving eight free. Later, it may have been extended at the back, in such a manner that by piercing the original back wall with three doorways and dividing the further space by extra walls, three rooms were formed—the middle 21 ft. by 11 ft., with a smaller one on either side. Steps remaining show that the westerly cell, or closet, was at a higher level than the other two rooms. The building was probably storied, and the wooden stairs up at the north-west corner.

A few yards behind is a single block of three roomy cells in line, with a continuous verandah along their front. Each cell had its own humble entrance on the south.

A few yards east of the *pirivena*, to which it appertained in all probability, is another small building fronting south with small ornamental steps.

Small Dágaba.†

Further east still, a second low mound was opened.

It proved to be the remains of a small dágaba, 17 ft. in diameter, with rubble plinth, above a plain vertical *maluwa*, 33 ft. square, brick and rubble-faced. No entrance is apparent. This dágaba, or tomb, had also been dug into centuries ago. There was no trace of a cella or relic chamber.‡

4.—CIRCUIT WORK.

The Archæological Commissioner completed, during August and September, an extensive tour through the Ulagalla, Kiralawa, Unduruwa, Négampaha, Kalágama, and Eppáwala Kóralés of the North-Central Province.

In addition, exploration was carried over its border into the North-Western Province, chiefly in order to examine the caves, &c., at Seséruwa in the Wanni Hatpattu.

Ten days were spent in copying the numerous inscriptions at and near Seséruwa, and in photographing, drawing, and taking full measurements of the ruins, inclusive of the colossal rock-cut statue of Buddha.

Later in the circuit similar work was done at Aukana, near Kalá-vewa, where a second giant image of nearly equal height occurs.

Kavarakkulama.—Close to the high road, and one and a half mile from Galkulama. A small cluster of boulders, whose overhanging face served as rough cave shelters. Two single line inscriptions.

Nachchaduwa-vewa.—Visited the large breached tank, Náchchaduwa, about two miles west of Galkulama. The stone built and paved spill with its wing walls is in good preservation. The whole width of the spill exceeds 50 yards, and runs back for 45 ft. or more. The feature of this fine spill lies in the ingenious bonding of its face (now 7 ft. 6 in. deep). The stones in the uppermost of seven courses are laid as "headers," the rest as "stretchers" keyed at intervals by hooked "headers." The wing wall slabs were tenoned and morticed and tied at the ends by similar stone "clamps," the backing was of solid brick and mortar.

Like the *wáné* the *bisókoṭuwa* of the sluice was also most substantially constructed of brick and concrete. This "well" or "silt trap" is 10 ft. 10 in. square, and its walls average 10 ft. in thickness. The double *nála* (rectangular drains) are, as usual, slab built. There are faint traces of the blocked channel exit through the tank bund, 50 yards from the sluice.

Náchchaduwa-vewa was fed by the Malwatu-oya, which formerly flowed through the *bisókoṭuwa* and sluice, now blocked and in bad order. The river (into which fell a minor "Yóda-ela" from Kalá-vewa passing through Ihalagama, Amini, Sivalágala, Maha Kanumulla, Sembukulama, and Kusawa) was later deflected by floods and breached the bund between the spill and sluice. This fine storage tank originally helped to fill Nuwara-vewa (one of the two great tanks of Anurádhapura) by passing water over its spill down a "Yóda-ela."§

Wannammaduwa.—Re-examined the very faint tenth century inscription on the boulder, in the vain hope of deciphering some portion in good light. Its exposed position has rendered the record quite illegible.||

Alitana.—At the end of the tank bund, lying north and south, is a stretch of rock 200 yards long, *Euphorbia* covered. On this are three *gal-walawal*, a ruined brick Dágaba with stone banked *maluwa*, 72 ft. square by 5 ft. 8 in. in height, and a few other sites of ruins. At the middle "rock-cistern" is a slab carved with a conventional seven-hooded cobra (*nága-gala*), guardian of the water.

* A rebuilding of the dágaba (if it have any connection with Sanghamittá's ashes) is, therefore, certain. "Sanghamittá Thúpa" was opened in May, 1895, with the approval of the Government, to test the truth of the popular tradition.

† A little beyond (east) of this dágaba mound on the north edge of the ancient street from the Abhayagiriya entourage are the well-known monolith cistern and so-called "*pandu-oruwa*" (stone for dyeing monks' robes). (Burrows' "Buried Cities," 1894, p. 38.)

‡ In the spoil round the dágaba part of a jawbone with exceptionally large teeth was turned up. This may signify that the thúpa was a tomb. At any rate the jaw and teeth have been placed in a sealed receptacle within a small cemented cella built into the mound.

§ Another ancient channel (differentiated as "the Tirappane-Yóda-ela") which takes off from a dam on the Malwatu-oya about a quarter of a mile below the iron bridge on the high road, also falls into Nuwara-vewa. A survey of the tanks is now being made in connection with alternative irrigation schemes.

|| Annual Report, 1893, p. 8.

Nidigama.—At Pahala Nidigama, on the site of an old temple, a small *gal viháré* and *pansala* were built in 1878. The images (seated and standing Buddhas, Vishnu, Náta) are of the Kandyan type. The shrine is under a boulder. An intelligent young priest (pupil of the learned Srí Dhammáráma of Colombo) is in charge.

Perumamadu-kanda.—A small hill of three peaks east of Uda Nidigama. A few caves; at one under a boulder, on the east slope of the most northerly peak, a single line inscription.

Uluketa-vewa.—Examined another large breached tank, Uluketa-vewa ("the tile-fragment tank") at the western foot of Bulágala-kanda, two miles from Madatugama. The Ratémahatmaya stated that this was the first visit to this tank by any Government officer. The *relapána* of the bund is marked in places. It has been breached by the Mirisgóni-oya and at half a dozen other places.

The chief of the "Yóda-ela-wal" which enter Máminiyá-vewa (after passing through Elagomuwa and Korosagala among other tanks) issues from Uluketa-vewa by a narrow rock gorge.

Dehipaw Vihare.—Thence across forest, jungle, and *pávana* to Dehipaw Viháré. This is a picturesquely placed temple, with a large *pataha* or pond in front, among clustered boulders, backed by Dehipaw-kanda. A general air of comfort pervades; premises cleanly swept; cocoanuts, &c., thriving. Dágaba to left of the temple premises. Within these a cave viháré under one of the several boulders. Also substantially built modern *pansala* and *bana-gé*. Three or four caves; but no inscription known.

Ranawa.—Through Halmillavewa and forest for two miles to Ranawa, leaving to left Ranawa-kanda. This hill is distinguishable from far by its white central outcrop of "lunu-gala" (a form of limestone). Checked copy of the worn octagonal pillar inscription of Dapula V. made in 1893.*

Dadiyagala.—On the path to Katukeliyáwa at a *galpota* called Dádiya-gala are signs of a ruined dágaba, &c., and remains of a rock inscription of about the sixth century.

In the Ná-maluwa (forest of magnificent *Messua Ferrea*, three miles by one mile) south of Ranawa is a site with some ruins.

At Ulpotagama Ná-ulpota an ancient temple site, pillars, dágaba, and Bo-tree maluwa.

"Upul Vehera."—An exceptionally large Dágaba mound on the crest of Kahalla-kanda range, about the middle. The dágaba is under low jungle, but is clearly discernible from Andiyágala, two miles away.

Urulewa.—Small dágaba on a rock stretch with *Champaka* trees near. Also a stone site, square, between a *gal-wala* and the dágaba. Dágaba of stepped form; bottom plinth octagonal.

Yangala.—Yángala, a low solitary rock in forest one and a half mile east of Usgolléwa.† On the top are boulders, two with *katáré*-cut caves: both have inscriptions. Under one are the rock-cut "beds" (*yahan*) of old time hermit monks, in two rows, seven in all (6 ft. 2 in. by 1 ft. 10 in. average breadth), worn smooth from use. Above the *katáré* on the vertical face—unusual—of the boulder is a short cave record. Not far off a short rock inscription. Remains of a dágaba, with the octagonal stone *kota* prone.

"Galpaya."—Visit "Galpáya" rock, one mile south-west of Indigolle-gama. The rock gradually slopes up northwards to a pair of boulders, steep and side by side, sacred to two *Deviyó*—"Hat Rajjuruwó" (Mahá Séna) and "Galé Bandára." A *perahera* from Kahalla Dévalé is conducted here almost yearly, and quaint ceremonies of propitiation performed similar to those held at a "galpáya" on Nikavékanda, not very distant in the North-Western Province.‡ The rocks are so sacred that no one dares venture near them, except on the *perahera* day: even hunters worship as they pass.

Sinhagiri Vihare.—An old temple, situated at Ná-maluwa, the north end of the Kahalla-kanda range.§ A modern *pansala* with remains of bunds, ancient dágaba, stonework, massive pillars, steps, *yantra-gala*, &c. The temple (as at Sinhayá-ulpota in the Kunchutú Kóralé)¶ has got its name from a finely carved *makara* gurgoil, miscalled *sinhayá pilla* ("lion spout").

Tradition says that King Dhátu Sena (463–479 A.D.), whilst living for a while at this temple, caused the colossal Buddha at Aukana to be cut.

Galnewa.—At the south end of Galnewa tank bund are temple premises. A modern *pansala* of Kandyan quadrangular style, united at back to a boulder beneath, which is a miserable apology for a viháré. A respectable dágaba, like that at Ná-ulpota. Inscriptions: an inscribed pillar of "Abhá Salaméwan," 3rd year, and piece of a second of the same period.

Three quarters of a mile from the temple at Yaddigama is a single-slab bridge supported on four short piers spanning the Balalu-vewa "Yóda-ela."

Kallankutti-vewa.—A great deal of the Négampaha Kóralé is waste and uninhabited. Visited the large Kallankutti-vewa, examining *en route* Maha and Kudá Ottappahuwa and Mulannattuwa tanks, all *pálu* or abandoned tanks, anciently of account.

The bund of Kallankutti-vewa (mostly natural *hinna*, but with some earthwork 35 to 40 ft. high) is said to be a mile long. There are two ancient *bisókoṭu*, and a laid rock spill. A line of *kumbuk* trees stretching nearly to the bund marks the course of the Balaluvewa "Yóda-ela" and Mullannattuwa-ela; which, uniting in this tank bed, flow on to Pahala Kallankutti-vewa, and thence into the North-Western Province. Kallankutti-vewa is a fine tank, highly picturesque. Two small ruins at "Kota Vehera," a mile south-west.

Vetakoluwagama.—Part of an inscribed pillar slab, with a line or two left, belonging to "(Abha)ya(maha)rajhu," 7th year.

Kumbukvewa.—The nearest village to the North-Western Province boundary. A fine pillar inscription, like those of Galnewa and Négama, legible nearly throughout. The record is dated in the 4th year of "Abhay Salamewan" (10th century).

Tammanne Vihare.—Between Kumbukvewa and Séséruwa (North-Western Province). This is the site of an ancient temple, which has been seemingly re-occupied. The dágaba mound is being excavated in a half-hearted way. Two points of archaic interest have come to light—bricks of exceptional size rectangular and ovo (1 ft. 9 in. by 1 in. by 1 ft.), and a "moonstone" bearing a bold semicircular inscription in one line of the 9th or 10th century.

Musnewa.—Two pillars; one broken and fire-damaged, with a few legible lines of writing (10th century); the second a pillar slab with figures and symbols—dog, crow, *watāhapota*, and sickle.

Negama.—Pillar inscription of the 10th century, dated in the 7th year of some king whose name is lost with the top of the stone. This village is now occupied by Moors, and the pillar has been set up within the precincts of the Mosque.

* Annual Report, 1893, p. 11.

† Loc. cit., p. 11.

‡ A *perahera* from Paravahagama Dévalé (Kiralawa Kóralé) visits Nikavé-kanda.

§ A few miles from Sinhagiri Viháré near Ambagas-vewa is an ancient breached tank of some size, called Kitti-kaḍawala.

¶ Annual Report, 1891, p. 10.

Kala-vewa.

Of the joint magnificent storage tanks Kalá-Balalu-vewa, Mr. F. C. Fisher, Government Agent, North-Central Province, wrote in 1885 :—

This magnificent reservoir occupies a very commanding position in the south of the Province. It receives the drainage of 240 square miles of mountainous country by three inflowing streams—the Beligamu, Dambulu, and Mirisgoni-oyas—which combine and issue at the great breach, forming from this the Kalá-oya river, which widens to 800 feet when flooded.

The sills of the sluices are 400 feet above sea-level, and all the land lying on both banks of the river, till the sea is reached, is practically within the scope of the tank The bund of the tank, which is five and a half miles in length, is of stupendous size, the height in places being 65 feet, the base width 250 feet, and the top width 20 feet. The whole face of the bund is covered by a stone revetment (*relapána*) its purpose being to resist the action of constant waveplay

The bund is pierced by four sluices, three placed in the Kalá-vewa and one on the Balalu-vewa bund. The first of these supplied the “*Yoda-ela*,” running north to Anurádhapura; the second served all lands lying immediately below and in front of the tank; the third was placed at a higher level to water about 800 acres of high land, also in front of the tank; and the fourth supplied from Balalu-vewa a second “*Yoda-ela*” leading in a westerly direction for about 16 miles, and irrigating some thirty villages lying on the left bank of Kalá-oya river down to its junction with the Siyambalagamu-oya.*

It is now proposed to restore the first, second, and fourth of these sluices, and to dam the great breach with a spill wall 600 feet in length. The old spill was only 200 feet in width, and the repeated destruction of the tank was undoubtedly caused by the insufficiency of flood outlet. The restoration scheme contemplates the retention of 20 feet head of water, but the sluice masonry will be carried up to accommodate 25 feet head if necessary, and the spill wall will be built of proportions which will admit of 5 feet being added when a larger storage of water is required.

The bed of the tank has silted up some 5 feet since the old sluices were constructed, and the sills of the new sluices have been raised in proportion.

The area of the tank with 20 feet head of water is 4,425 acres, its cubical capacity 1,907 millions of feet, and its contour 32 miles. The addition of 5 feet head of water would increase the efficiency of the tank 60 per cent.: the area would then be about 6,000 acres, the cubical contents 3,042 millions of feet, and the contour about 40 miles.†

This restoration was successfully completed in 1887; and water has since been regularly supplied to Tisá-vewa at Anurádhapura—after a course of over 50 miles—by the Kalá-vewa “*Yoda-ela*,” the ancient “*Jaya-ganga*.“

Towards the south end of the Kalá-vewa the ancient spill still stands firm.

Close to its wall (which is 260 feet long, 200 wide, and about 40 feet high) is a collection of very curious and unique pillars; each pillar is in two sections, which are connected by a double mortice and tenon joint; while the joints are further strengthened by stone collars, one or two of which are still nearly in position. When the tank was full these pillars must have been very deeply immersed, though they are over 17 feet high; and there is no trace of any connection with the higher part of the bund.‡

These strange pillars were fourteen in number, arranged in two rows five feet apart. An ornamental balustrade lying near shows that some staired building stood at the site.

Just beyond the spill wall was the great breach, 1,000 feet broad, which destroyed the utility of the tank at some unknown period. The part of the bund which has been breached rested on a foundation of natural rock, and was probably insecurely fixed into it.

The sluice and the well, or “*bisókotuwa*,“ are still in wonderful preservation, the latter being 12 feet square and 25 feet deep, faced with enormous plain slabs running its whole length. These are bounded in a most peculiar manner, and backed with brickwork.‡

“*Kálavápi*” and its neighbourhood appears to have witnessed many a struggle for power between rival princes. It was regarded as the key to the possession of “the King’s country” (*Rájarata*).

Three centuries before the construction or re-construction,§ of Kalá-vewa by King Dhátu Sena (463–479 A.D.) Dutugemunu had laid siege to and captured by assault “Vijitapura,” Elála’s outpost near “*Kálavápi*.“ Here too, or near, in 623 A.D. Aggrabódhi III. recovered the throne by the defeat and death of Jettha Tisa on the battle field. During the protracted civil war between Parákrama Bahu I. and his cousin Gajá Bahu II. in the twelfth century Kalá-vewa was held strongly by both forces in turn.

Awkana Vihare.

The Awkana temple premises extend along, and below, the east side of a line of boulder rocks closely connected. These rocks gradually diminish in height northward. The Kalá-oya flows quite near, and Kalá-vewa is within one and a half mile.

The *pansala* lies to the south, then two rocks separated by a slight gap from the *Pilima-gé* and its giant Buddha, carved from the living rock.

Colossal Buddha.

This image is of much the same height as its mighty fellow at Seséruwa, but in every respect has the advantage, and impresses the gazer far more strongly. The Seséruwa Buddha is necessarily dwarfed by the cliff towering above, and being carved in semi-sunk relief is less striking from a distance; further it has weathered badly in places, and unconsciously wears a distract look. In contrast the Awkana statue, cut in almost full round from a boulder of about the same height, stands boldly forward, huge, assertive, awe-inspiring. The features, members, and robe are better chiselled, and the expression is not wanting in placid dignity. Exclusive of the nimbus (*sirespota*, 3 ft. 8 in.) and pedestal (3 ft. 10 in. in height, 15 ft. 2 in. in diameter) the figure rises 38 ft. 10 in.|| The Buddha stands in the attitude of blessing (*ásivá mudrá*).

Square abrupt rocks stand out boldly on the top of a low hill. From one of these rocks, an enormous upright figure of Buddha has been carved. It is beautifully executed and preserved: every detail of the robe and limbs is fresh and accurate, and the expression of the face and pose of the figure combine an idea of majesty and repose.

* This “*Yoda-ela*” starts from the Balalu-vewa sluice, and traverses the following villages of the North-Central Province before crossing the border into the North-Western Province :—Neliyagama, Pahala Walasvewa, Nikaraveratiya (*palu*), Handungama (*palu*), Galnéwa Yaddigama, Kattaragama, Hiripitiyawa, Ambagaha-vewa, (*palu*), Lolugasvewa (*palu*), Bulnëwa, Kallankuttivewa, Pahala Kallankuttivewa.—Archæological Commissioner.

† Administration Report, North-Central Province, 1885, p. 13.

‡ Burrows, Buried Cities of Ceylon, 1894, p. 73.

§ King Dhátu Sena “restored the former productiveness” of the lands situate at “*Kálavápi*” tank. (*Mahawansa*, XXXVIII., 53.) The credit of the original formation may actually belong to King Wasabha (66–110 A.D.). A “*Kálavápi*” was one of the eleven tanks made by that great ruler. (*Dipavansha*, XXII., 7.)

|| Head, 6 ft. 6 in.; right forearm, 11 ft. 8 in.; hand, 5 ft.; foot, 6 ft. 10 in.

The statue is slightly joined to the rock behind it by a narrow strip at the back. It faces due east, and when the intervening jungle was padi land irrigated from Kalá-vewa, it must have been plainly visible from the bund, at which it gazes.*

Only the lower part of the building in which the figure was once enshrined remains. This shows a moulded basement with panelling and a plain panelled wall above, all in stone.

In addition to the colossal Buddha, a well-carved *Nága-gala* (five-hooded) and a circular offering slab with *sri patul* in the centre, are noteworthy. There are a few caves with inscriptions, and a record on flat rock near a *gal-wala*. This is very worn, but seems to contain the name of the King “(Ba)tika Ma(ha) Raja”—Bhatiya I. or II.

Nimitigama.—Below Balalu-vewa. Pillar-slab, rough, broken; inscribed with letters of the twelfth or thirteenth century.

“*Vijitapura*” *Vihare*.—Adjoins the road from Kekiráwa, not far short of the north end of Kalá-vewa bund. Evidently of importance once; probably “Kálavápi Viháré,” one of eighteen built and endowed for the Theriya priests by King Dhátu Sena (463–479 A.D.). Sites of several old temple buildings visible; more are in jungle on both sides of the road, within an enclosing wall.

Mr. S. M. Burrows gives some details:—

A flight of twelve stone steps, each bearing the remains of an inscription apparently in the Nagara character, but almost defaced by time and the feet of pilgrims, leads up to a cleared space, from the centre of which rises a well-preserved dágaba, from 40 to 50 feet high, with a diameter of about 90 feet. Round the dágaba there are four altars, and underneath is said to be hidden the jawbone of Buddha. A stone enclosure runs all round it, and there is a small inner enclosure on the north side, containing a “*bana-gé*,” or preaching hall. To the north of this enclosure are the foundation pillars of a “*pirivena*,” or monastery for priests, with two entrances in a line, and door-guardians carved on the entrance stones.†

The priest in occupation has begun to remove débris from a dágaba preparatory to clearing the place thoroughly. Inscription of 5th to 9th centuries on some steps.

Puliyankulam.—Revisit the ruins at Puggalágama, situated east of a bend in the Kalá-vewa “*Yóda-ela*,” near Puliyankulam. The place needs clearing; but there are at least half a dozen ruined buildings besides the so-called “look-out rock” (*belun-gala*), a rifled dágaba, and a fine *pokuna*.

The site has strangely become glorified as “*Vijitapura*,” fortress, Elála’s stronghold, stormed by King Dutugemunu in the second century B.C.—a supposition at once condemned by its limited area, defenceless position, and the nature of the ruins within it.‡

The true scene of the historical siege may yet be reported in the neighbourhood. Other ruins and *pokunu* occur hereabouts.

Examined two inscriptions near Puliyankulam—one a tall, fire-damaged, pillar-slab of Mahindu IV. (975–991 A.D.) with writing on its face, the other a squared pillar belonging to “*Abhá Salamewan*”; both of the 10th century.

Palle Kagama.—On a rock patch ruins and an ancient Dágaba now styled “*Nakha Veherá*.” Near, an inscribed slab quite illegible, but in its script resembling that of Mahindu IV. (975–991 A.D.) at Wéwelketiya. Elsewhere are pieces of a squared pillar with an inscription belonging to the 4th year of “*Siri Sang Bó*” (Sena II., 866–901 A.D.).

Kammalapalliya.—Paid a passing visit to Kammalapalliya temple—a perfect forest retreat for ascetic monks. A low ridge with overhanging rocks has been converted into a snug cave *pansala*. The pleasant old incumbent, his “*Kudá hámuduruvó*” (minor priest), and three pupils try to reconcile the “Spartan simplicity” of the usually self-denying *Rámañña* fraternity with incongruous luxuries supplied by the liberality of pious villagers—modern furniture, vegetable garden, &c.

Attikulama.—Four caves, with “drip line;” no inscriptions.

Manewa.—This village lies on the south-west side of the Máné-kanda range: at the south-east foot are the “*Niráviya*” ruins and caves.§

Climbed Kalu-gala, a bluff excrescence fronting the tank, about 400 ft. below the trigonometrical pile on Máné-kanda. On this are a rifled dágaba and some pillars. In the gorge between Kalu-gala and the main hill are two caves, but without inscriptions.

Also examined, near the village, a pillar inscription of the 10th century, broken from its base, and badly damaged by chena firing. It is dated in the 6th year of “*Abhá Salamewan*.”

Tammana-gala Vihare.—Visited Tammana-gala temple. This is located on a reach of bare rock with two caves at its north end, now used as vihárés. Remains of two rock inscriptions—one almost obliterated, the other in fair order; both of the eighth or ninth century.

Ihalagama.—Near Sangattéwa, a broken pillar with an inscription of Sena I. or Sena II. (“*Siri Sang Bó*,” 3rd year).

Mawata-vewa.—The bottom part of a broken pillar with a few lines of a 10th century inscription.

Maha Illuppalama-vewa.—This large breached tank is now being surveyed with a view to restoration by the Government. It lies a mile from the western minor road. Its water flowed on to Katiyáwa-vewa, a still larger tank. The *wané* (spill) is at the north end of the bund, about half a mile from the breach, which is some 40 yards wide by 35 to 40 ft. deep.

Kele Divul-vewa.—A few letters on flat rock. Also, near the *Kudá-vewa*, an inscribed pillar broken off at bottom and “fired.” Both records are of the 10th century.

Kuttikulama.—Alongside the “*Yóda-ela*,” is a rock patch on which is cut an immense circle (26 ft. in diameter) enclosing six early-character letters. The object of these large frames, square and round, met with here and there is not definitely fixed. They probably mark ancient temple boundaries.

Katiyawa-vewa.—Visited and explored the bund of the large breached and abandoned tank Katiyáwa. It lies a mile from the Eppawela-Tammattégama minor road. This fine tank originally had two *bisókoṭu* and sluices, and at least three built spills (*gal-pennum*).

At the northern end of the bund is a spill (*wané*) over natural rock; fifty yards further the *goda-horowwa* (high-level sluice); then follow in order southwards the first *gal-pennuma* (with sign of a bridge across); boulders; the second and double *pennuma* (paved like “*Kiribat-kéta-pálama*” on the Malwatu-oya)|| with fall on to rocks between rocks; the great breach (a formidable gully, 60 yards

* Burrows, Buried Cities of Ceylon, p. 76.

† Loc. cit., p. 75.

‡ Seen first in 1892, with the Government Agent, Mr. R. W. Ievers. (Diary, May.)

§ Annual Report, 1894, p. 6.

|| Annual Report, 1891, p. 2

wide by 20 deep ; more boulders and rock ; the third *gal-pennuma* (with piers and fallen cross beams of ancient bridge). Twenty yards on is the *meda-horowwa* in very good order : its *bisokotuwa* (16 ft. deep, with single *nalala*) and inlet and outlet channels are built with dressed stone. A few yards further is reached the southern *wané*, also over rock.

Máhá Illuppálama drained into Katiyáwa, which in turn passed its water on to Ángomuwa, a third great tank (also breached) on the borders of the Eppawela and Vilachchiya Kóralés.

A mile south-east of Katiyáwa tank bund in forest is a small cluster of rocks known as "*Banakiyana-gala*." Here are a five-hooded cobra cut on the rock face, cave, steps, &c. This site is supposed to be specially guarded by *Yakshayó* (demons).

Pattinigama.—Across the Kalá-oya in Négampaha Kóralé. Ruins ; a *daluk*-covered dágaba, remains of walls surrounding buildings, and some carved stones.

"**Yaka-bendi Amuna**."—Re-examined the "*Yaká-bendi Amuna*," the great stone-built dam on the Kalá-oya.* It is quite overgrown. Had two carved slabs—interlopers built up in the stone revetment—removed to obtain photographs. These stones— dado of squatting lions, and cornice ornamented with a string of *hansas* (sacred duck)—must have formed part of the basement of a handsome ruin despoiled to build the dam.

Konvewa.—In the jungle an elevated site, terraced, with remains of a twelve-pillared ruin.

Amunukole.—Dévalé of Kandyan type, dating from Kandyan times. It is dedicated to "Áyana Déviyó," and contains several images of *Dévatávó*.

Gallewa.—At Galléwa an inscribed pillar, broken into two pieces. Record of "*Siri Sang Bó*" (Sena II.), 2nd year.

Alutvewa.—A pillar inscription in fine preservation, which served as one of the supports to a modern viháré of Kandyan plan. This is another record of "*Siri Sang Bó*," and is dated in his 20th year. Substituted other stones as underpinning, and had the inscribed pillar set up in front of the viháré.

Galkanda Vihare.—Had a hurried look at this temple in 1890. The present viháré is of the ordinary Kandyan type. Signs of the existence of the ancient temple ; stone beds, &c.

Veragala.—A rock stretch near Pahala Halmilléwa. Everywhere traces of walls and buildings. Ruined dágaba, with rock-cut steps rising to it ; also a frame (14 ft. square) containing a few letters.† A scooped-out cave below the rock.

"**Maha-gal Vihare**."—The temple adjoins the Eppawala-Tammattégama minor road and lies below two rocks. There is a roomy *baña-maduwa* ; and the *pansala* buildings are comfortable. A large viháré is being erected of stone on an ambitious scale. Dágaba on the larger rock ; also three caves.

The elderly incumbent is a worthy Buddhist monk universally respected for his kindness, piety, and medical skill.

"**Alut-gal Vihare**."—In Nuwaragam Kóralé. A well preserved rock inscription of the early centuries A.D. (grant of tanks and fields) on a small hummock, beneath which is an unfinished viháré. The priest in charge, once fellow pupil with his brother monk and neighbour of "Mahagal Viháré," is zealous only in carpentry.

Radagama.—A small uninhabited village. On the tank bund is a short cave inscription, hardly visible, under a cleft and fallen boulder.

Angomuwa-vewa.—Examined Ángomuwa-vewa. This fine abandoned tank lies in the wild north-west corner of Eppawala Kóralé, some six to eight miles from Tammattégama. It has apparently not been visited by any European previously.

It must have been breached by a flood in the Lunú-oya, which fed it. The breach is 50 ft. or more in width, and beyond it the stream passes along a channel between slab rock. The bund abuts on a rocky reach, *Wádi-gala*, where is a large rock pool.

At the highest part adjoining, *Veheragala*, are the site of a breached dágaba and two rock inscriptions. Below the rock some shallow caves. About 200 yards further on is *Pennum-gala*, the rock spill of the tank.

Kadi-gala.—Explore Kádi-gala, a rock hill on the left bank of the Kalá-oya, near the Vilachchi Kóralé boundary. A long flight of rock-cut steps leads to the summit. At one side of the staircase is an inscription of "*Gámini Abaya*" (Gaja Báhu I., 113-135 A.D.) cut lengthways. There is a ruined dágaba, a cave (once the viháré) full of bricks and with stone images of Buddha and Vishnu. A second dágaba on the very top of the rock is apparently intact, with its stone *kota* (pinnacle) in position.

A weird romantic spot is Kádi-gala in its isolation.

Manda-gala.—Two miles from Eriyagama. A dágaba recently disembowelled, and two rock inscriptions, both greatly damaged from being "fired" by treasure seekers.†

Eriyagama.—Near this village, at Hangiliyagama, was shown the bottom (the only part left) of a small pillar inscription of the tenth century beautifully cut.

Tirappankadawala.—Not far from the Kalá-vewa "*Yóda-ela*." A hopelessly weathered pillar inscription, near a small ruined dágaba.

5.—TOPOGRAPHICAL SURVEY.

Mr. C. O. Van Dort, the Surveyor temporarily lent to the Archaeological Survey Department, was only available for the first half of the year.

During those six months he was engaged in a detailed survey of the ruins, hills, and caves on, and at the foot of, the Mihintalé hill range—Mihintale-kanda, Et-vehera-kanda, Ánnai-kutti-kanda, and Rájagiri-lena.

The ruins of Mihintalé are in great part still jungle-buried, and will not be easy of access until the thick undergrowth is cleared.

From July Mr. Van Dort was transferred to Mannár by order of the Surveyor-General.

* See Annual Report, 1890, p. 7.

† See *ante*, Kuttikulama.

‡ The action of the local headmen in ignoring, if not tacitly conniving at, the wholesale breaching of ancient dágabas and destruction of rock inscriptions in the North-Central Province, was made the subject of a special report to the Government (No. 629 of October 16, 1895).

6.—CONSERVATION OF RUINS.

Abhayagiriya Area.

The conservation of the area around the Abhayagiriya Dágaba containing ancient ruins was mooted by the Archaeological Commissioner in 1893.* After some delay and litigation the land required has been finally handed over to the custody of the Archaeological Survey Department.† This reservation covers some 86 acres.

Jetawanarama-Lankarama Area.

Settlement with private landowners is delaying the completion of the settlement taken up in 1894 for conserving the whole tract of ruins appertaining to the Jétawanaráma and Lankárama Dágabas.

7.—EPIGRAPHICAL WORK.

A great number of unrecorded inscriptions were copied and photographed by the Archaeological Commissioner whilst on tour.

The Head Overseer was engaged during August and September in taking ink impressions of inscriptions found between 1891–93 in the Northern, North-Eastern, and Eastern Kóralés of the North-Central Province.

Inscriptions.

Examined in 1895.

No.	Kóralé.	Village.	Site.	Class.	Sovereign.	Year.	Remarks.
North-Central Province.							
1	Kanadara ...	Kavarakkulama ...	—	Rock	...	(?)	—
2	Do. ...	Wannanmaduwa ...	—	—	—	(?)	Early 10th century
3	Kiraláwa ...	—	Perumámađukanda	Cave	—	—	—
4	Do. ...	Ranawa ...	—	Pillar	... Abhá Salamewan	12th	Dapulu V.
5	Do. ...	do. ...	Dádiya-gala	Rock	—	—	5th to 6th centuries
6-7	Do. ...	—	Yán-gala	Caves	—	—	Early
8	Do. ...	—	do.	Rock	—	—	Early A.D.
9	Négampaha	Galnéwa ...	—	Pillar	... Abhá Salamewan	3rd	—
10	Do. ...	do. ...	—	do.	—	—	Fragment
11	Do. ...	Musnéwa ...	—	do.	—	—	do.
12	Do. ...	Vetakoluwagama	—	do.	... Abhaya	—	do.
13	Do. ...	Négama ...	—	do.	... (?)	7th	—
14	Do.	—	Tammane-gala Viháré ...	Moonstone	—	—	9th or 10th century
15	Do.	Kumbuk-véwa ...	—	Pillar	... Abhá Salamewan	4th	10th century
16-20	Do.	—	Awkana Viháré	Cave	—	—	Early centuries A.D.
21	Do.	—	do. ...	Rock	... Batika Tisa(?)...	—	Bhatiya Tisa II. (141–165 A.D.)
22	Unduruwa	Nimitigama ...	—	Slab	—	—	12th or 13th century
23	Kalagam ...	—	“Vijitapura” Viháré ...	Steps	—	—	5th to 6th centuries
24	Do. ...	Puliyankulam ...	Puggulágama ...	Pillar slab	... Mihinda	6th	Mahindu IV. (975–991 A.D.)
25	Do. ...	do.	do.	Pillar	... Abhá Salamewan	3rd	—
26	Do. ...	Pallé Kágama ...	—	Slab	... (?)	—	10th century
27	Do. ...	do.	—	Pillar	... Siri Sang Bó ...	4th	Sena II.
28	Do. ...	Mánéwa ...	—	do.	... Abhá Salamewan	6th	Fragments, 10th century
29	Do. ...	—	Tammane-gala	Rock	—	—	8th to 9th centuries
30	Do. ...	—	do. ...	do.	—	—	do.
31	Do. ...	Ihalagama ...	—	Pillar	... Siri Sang Bó ...	3rd	Sena I. (846–866 A.D.) or II. (846–901 A.D.)
32	Do. ...	Máwatavéwa ...	—	do.	... (?)	(?)	Fragment, 10th century
33	Eppáwala ...	Kélé Divulvéwa ...	—	Rock	—	—	10th century
34	Do. ...	do. ...	—	Pillar	... Siri Sang Bó ...	(?)	Sena II.
35	Do. ...	Galléva ...	—	do.	... Siri Sang Bó ...	2nd	do.
36	Do. ...	Alutvéwa ...	—	do.	... Siri Sang Bó ...	20th	do.
37-38	Do. ...	Angomuwa ...	—	Rock	—	—	Early centuries A.D.
39	Do. ...	—	Kádi-gala ...	do.	... Gamini Abaya ...	—	Gaja Bahu I. (113–135 A.D.)
40	Nuwaragam	—	Alut-gal Viháré	do.	—	—	Early centuries A.D.
41	Do. ...	Radágama ...	—	Cave	—	—	Early
42	Do. ...	—	Mandá-gala ...	Rock	—	—	Early centuries
43	Do. ...	—	do. ...	do.	—	—	— [A.D.]
44	Do. ...	Eriyagama ...	Hangilyagama ...	Pillar	... (?)	(?)	Fragment, 10th century
45	Do. ...	Tirappankadawala	—	do.	... (?)	(?)	10th century

* Annual Report, 1893, p. 12.

† Government Agent, North-Central Province, No. 1,196 of October 31, 1895.

No.	Kóralé.	Village.	Site.	Class.	Sovereign.	Year.	Remarks.
<i>North-Western Province.</i>							
46-65	Hatalispahé	—	Seséruwa ...	Caves ...	—	—	—
66-67	Do. ...	—	Bimpokuna Viháré ...	Rock do. ...	—	—	—
68-70	Do. ...	—	Devagiri Viháré	do. ...	—	—	Early centuries
71	Do. ...	—	Nakalagane Vi- háré ...	do. ...	—	—	A.D.
72	Do. ...	Kaduru-véwa	Galgiri-kanda ...	Cave ...	—	—	Early
73-74	Do. ...	do.	do. ...	Rock ...	—	—	Early centuries
75	Do. ...	—	do. (Karagas vewa Viháré)	do. ...	Parákrama Báhu	7th	Parákarama Bahu I. (1164- 1197 A.D.)
76-80	Do. ...	—	do. (Máligá-ténná)	Cave ...	—	—	Early
81	Do. ...	Katúwanpolagama	Tammanné-gala	Rock ...	—	—	Early centuries
82	Do. ...	Líkolavéwa	Veragala ...	do. ...	Maha Sena ...	2nd	Maha Sena (277- 304 A.D.)
83	Do. ...	do.	do. ...	do. ...	—	—	12th or 13th cen- turies

8.—MISCELLANEOUS.

Anuradhapura Museum.

A local Museum was included in the lists of wants of Anurádhapura by Mr. R. W. Ievers, Government Agent, in his Administration Report for 1892. The need is annually growing, and is being pressed on the attention of the Government by the Archæological Commissioner.* At present the "finds" made since 1885 are partly blocking room at the Kachcheri, partly stowed in an insecure clay-walled shed, partly left in the open unavoidably exposed to the weather.

Ola Manuscripts.

The aid of the Archæological Commissioner was sought last year by the Director of the Colombo Museum towards securing rare manuscripts for the Oriental Library.

Six *ola* books were copied and forwarded to the Director in January.†

9.—SABARAGAMUWA PROVINCE.

KEGALLA DISTRICT.

The Assistant Government Agent, Kégalla (Mr. H. O. Fox), reports :—

A grant of Rs. 500 was obtained wherewith to begin the restoration of the basement of Beréndi Kóvil, and Rs. 499·77 was expended to admirable purpose by Mr. Mayes, District Engineer.

A grant of Rs. 600 has been provided for expenditure in 1896 on the restoration of the terrace of the same ruin, and is entrusted to the same efficient hands.‡

10.—CENTRAL PROVINCE.

MATALE DISTRICT.**Sigiriya.§**

The Archæological Survey of "*Sigiri Nuwara*"—the rock stronghold of the parricide king Kásyapa I. in the fifth century—was commenced in January, and carried on for four months, until the south-west gale rendered further work virtually impossible upon the exposed rock. Excavations were begun simultaneously on the summit and below the Great Rock.

Operations at Sígiriya commenced at the end of February and continued, under the personal direction of the Archæological Commissioner, until 12th May, when the strong wind rendered it desirable to close the season's work.||

This comprised—

- (i.) Clearing of trees and undergrowth, both on the summit of the Rock and below to the west within the outer *bemma*, or rampart, of the ancient *Sigiri-nuwara*.
- (ii.) Excavations (*a*) on the Rock itself, and (*b*) beneath its western scarp.

Roughly speaking, about one-third of the site of the ancient city and fortress was cleared of undergrowth. On the top of Sígiri-gala and round its base, perhaps a fourth of the passages, walls, &c., has been laid bare.

(i.) *Clearing.*

On the summit of *Sigiri-gala* the trees felled last August had to be cut up, thrown over the Rock, or burnt, and a tangled growth of *mána* grass and creepers removed.

Below the Rock, starting from its west face down the steep terraced slopes, many trees were cut, and the heavy undergrowth swept as far as the tank bund on the south and the path to Talkoté, west.

* Letters No. 652 of October 21; No. 741 of November 15, 1895.

† For particulars see Administration Report, Colombo Museum, 1895.

‡ Letter No. 641 of September 6, 1896.

§ For a general description of Sígiriya reference may be made to—

(1) *Mahávansa*, XXXIX.

(2) *Sigiri, the Lion Rock* (T. W. Rhys Davids, R.A.S. Journal, vol. VII., art. X., 1875).

(3) *The Ruins of Sigiri in Ceylon* (T. H. Blakesley, R.A.S. Journal, N.S., vol. VIII., art. II., 1876).

(4) *The Fortress Rock of Sigiriya, and its Ancient Frescoes* (A. Murray, "Black and White," No. 189, 1891).

(5) *The Buried Cities of Ceylon* (S. M. Burrows, 1894).

|| See "Interim Report" to the Government—a summary of the operations of the Archæological Survey at Sígiriya in 1895 (Journal R.A.S., C.B., vol. XIX., No. 46).

This area is strewn with scores of boulders, large and small, scored with grooves and mortice holes innumerable, on which once stood buildings.

The jungle further west up to the "Mahá-bemma" remains to be cleared, besides an unknown extent round the north and east sides of the Rock, and the Mápá-gala Rocks to the south-west of the tank.

A proper survey of the very extensive rubble-faced banks, which hold up a succession of terraces immediately under the Rock, to the south, west, and north, can be effected only after the whole area of the ancient city is freed of undergrowth.

(ii.) Excavations.

(a) Upon the Rock's summit the general fall on the ground—doubtless following the slope of the living rock below—is from west to east, and less abruptly from north to south. To this natural declination terraces and buildings were evidently adapted by the designer of the citadel. The terraces along the high ground bordering the west edge of the Rock, and stretching inwards to about its axis, seem to fall away gradually from north to south, as do those of the lower area to the southern and eastern verge. The steepest bank runs longitudinally from the north end of the Rock—marking the high ground off from the low level. The only high bank lying east and west adjoins the Rock's north-east edge; but there are low cross banks south of the central *pokuna*.

The ground worked this season is mainly the north-east section of the Rock's summit—so much of the low-level area as lies north of the *pokuna*. The area completed equals an acre or more.

Excavations were started at the edge of the Rock from the head of the steps (above lines of rock-cut grooves, from which all masonry has long been washed away) marking the point where the "gallery" reached the summit.

Progress has been necessarily slow. Caked brick and stone débris held together by tree roots was found to cover ruins of at least two periods. Walls run over walls, pavement above pavement, and stairs below stone ramps. Trenches had to be sunk 15 feet in places, and in most cases down to the bed rock.*

So far as can at present be judged this part of the citadel contained spacious rooms, or wide open spaces, separated by passages paved with limestone flags, and united by limestone stairs.†

With an eye to good drinking water later the cistern in the solid rock close to the south-west edge (some 13 ft. by 10 ft., and 8 ft. 6 in. deep) was cleared of silt.

(b) A few parties worked below the Rock.

A step or two peeping out here and there from the *mána*-covered and brick-strewn mound which falls away westward from the present entrance to the "gallery" suggested staircases from the lower terraces of the City.

Digging downwards from the wide grooves (in which the foundations of the "gallery" once rested near its southern end) two sets of limestone stairs were struck branching off south-west and north-west and descending by a series of level landings and flights of steps.‡ These stairways—each with its retaining wall—have been slowly followed down to the terrace immediately above the "Audience Hall" and "Cistern" rocks.§

The southern descent manifestly runs along the slope of a south-westerly spur of the Great Rock, and finally curls inwards at the bottom, fully 10 ft. below present ground level.

That on the north mounts straight up from the ground just outside a stone gateway a little north-east of the "Audience Hall," until near the Rock it converges—probably to meet the head of the approach stairway from the south.

Between the "Audience Hall" and the "Cistern" rocks runs a narrow gorge or passage, and below their north-west and south-west angles respectively are two caves formed by the overhanging rock. The passage, steps down, and both caves have been excavated.

In the cave under "Cistern" rock|| a moulded kerb partly shuts in a small rock-cut *ásanaya*.

The cave opposite, under the "Audience Hall" rock, has a semi-circular brick wall in front with a middle entrance.

Situated about 300 yards from the north-west bend of the Great Rock is a large, strangely-shaped boulder-rock pitted with socket holes, and sloping down eastward at a steep angle.¶

A thorough clearance of the thick crust (trailing *Ficus* roots and vegetable mould) revealed three deeply incised ledges or "seats" (the largest 9 ft. by 7 ft. 4 in. by 3 ft. 9 in.) one above and behind the other, and on every side of them innumerable grooves and mortice holes. The west and north-west faces of this boulder overhang and form lofty caverns, two of which bear short inscriptions in cave character.

The floor of the "gallery" has been clean swept of the thick deposit of granite chips and dust, abraded from the Rock roof and wall, under which the limestone pavement lay buried for centuries.

Measurements and levels of trenches, walls, steps, &c., excavated on the Rock, as well as below it, have been taken, and several drawings to scale made.

* The certainty that the citadel hugged the very edge of the cliff all round necessitated all spoil being thrown over the eastern face of the Rock. On that side the ground below has no ruins.

† A boldly-carved *ásanaya* (9 ft. 10 in. by 4 ft. 6 in.), or throne, hewn out of the gneiss rock, has been exposed. It fronts east, and lies at the foot of the higher level slope.

‡ Some of these had as many as twenty to thirty steps, beautifully dressed, and still in excellent preservation.

§ For convenience provisional names have been given to some of the most marked boulders.

"Audience Hall Rock." The surface of the boulder (in reality half of that known as "Cistern Rock," from which it has fallen over by a mighty cleavage) was levelled and smoothed. A large beautifully moulded *ásanaya* is cut at the back (west), and a long ovolو parapet on three sides. A wooden railing once shut off the central space from the assemblage standing or seated on either hand.

"Cistern Rock." The southern half of the boulder, still erect, contains a cistern partially sunk into its top, partially built up of dressed slabs closely fitted. A drain and vertical groove led the escape water into the gorge, and on westwards.

|| Erroneously styled the "Queen's Bath," from a supposed connection with the cistern above, equally misnamed the "King's Bath."

¶ Named *faut mieux* "Preaching Rock" temporarily. It would have been admirably adapted for a conclave of monk seated on tiers of wooden platforms, or benches, to recite *bana* (Buddhist scriptures) to a crowd gathered on the opposite terraces rising gradually eastward.

The caves, or "pockets," some 50 ft. above the "gallery," which contain the paintings, have not yet been made accessible. The copying of these unique specimens of ancient chromatic art must, therefore, be deferred.*

11.—NORTH-WESTERN PROVINCE.

Tammane-gala.—*August 29.* A worn rock inscription near Katuwanpolagama on the boundary between the North-Western Province and Négampaha Korálé, North-Central Province.

Seseruwa.

August 30 to September 11.—Besides two days' excursion within a radius of ten miles, nearly a fortnight was spent in the thorough exploration of the caves, &c., at Seseruwa, in the North-Western Province.

This isolated Buddhist temple is situated in Hatalispahé Kóralé East of the Wanni Hatpattu, just across the boundary from Négampaha Kóralé.†

Seseruwa-kanda comprises two hills, *Maha-kanda* and *Kudá-kanda*. *Maha-kanda*, a long hill running north and south, rises to its highest point about the middle; *Kudá-kanda* is a cluster of boulders (three or four) on high ground.

The temple premises occupy the lower slopes, now terraced, of the south end of *Maha-kanda*, the north end of *Kudá-kanda*, and the level ground (about one hundred yards by sixty) between. East of this level area are a small tank *Pansala-vēwa*, and the dágaba within a square, brick walled enclosure.

Rising above two terraces are the modern *Pansala* buildings, comfortable and rather extensive, placed among boulders adjoining *Kudá-kanda* on the east. The present *pānsala* lies beneath a rock, walled in and roomy.

South of this are three or four boulders with caves and a *gal-wala* (natural rock cistern) which (with another on the south-west of *Maha-kanda*) mainly supply water to the temple. A new *pansala* is under construction, ancient guardstones and balustrades being used for its steps.

Below the *pansala*, in the level area (north), is an open tiled *bana-gé*: beyond this a five-flight staircase ascends the south end of *Maha-kanda* direct to the colossal rock-carved Buddha.

From the stairs a path on the left passes a *Bó-maluwa* to Viháré No. 1, constructed beneath an immense boulder, under the west side of which is Viháré No. 2. But the regular approach to the vihárés from the *pansala* leaves the *bana-gé* on the right and ascends north-west up terraces.

Stone boundary walls enclose the temple premises. Close to their west wall is a circular well, or cistern, of cut stones (17 ft. diameter), silted up and overgrown.

Viháré No. 1.

Cave (20 ft. by 14 ft.) faces north-east, and has a verandah in front. The steps are antique—"vase-pattern" guardstones and a unique moonstone carved with a band of six different animals: elephant, dog, horse, lion, ram (?), bull. The Viháré contains images (seated and erect) of Buddha, one of Vishṇu, and a diminutive dágaba. The entrance doorway and the central sedent Buddha show *makara toran* arches of Kandy style.

Attached, on the right (north), is a small *Pattini Dévalé*, in which are figures of several *Devatávó*.

Lower than the *Bó-maluwa*, but higher considerably than the *bana-gé*, is a ruin (*Póya-gé* so called) near the foot of the stairway to the gigantic Buddha. It is a pillared building, standing within a raised and walled enclosure.

Viháré No. 2.

Passing west between a large boulder and that which shelters both shrines, and then north-west, more steps conduct to the stone-banked terrace in front of Viháré No. 2. A long inscription is cut on a rock adjoining.

This viháré faces south-west, and also has verandah. It measures 44 ft. by 25 ft. Within are ranged, to the left, a *seta pilima*, 39 ft. in length; against the front wall, a stone image of Buddha under a well-executed *makara torana* in clay; on the right, standing Buddhas (in two *múdrás*) and Náta Deviyó; at the back, more sedent Buddhas, one overshadowed by Muchilinda Nága Rája. There is an inscription below the *kaṭáré* of the cave.

Dágaba.

The dágaba is of comparatively modern reconstruction. Its periphery, at base, 80 ft.; height about 30 ft. A brick walled enclosure, with niches for lamps, surrounds it. The ancient dágaba was perhaps larger, judging by a circular pavement 3 ft. wide of large bricks round the present stúpa. Around the dágaba are ranged nearly a dozen *sri-patul* altar slabs.

Colossal Buddha.

Of chief interest is the erect figure of Buddha which stands at the head of the long staircase backed by the towering southern cliff of *Maha-kanda*.

The colossal image stands on an unfinished elongated low pedestal (16 ft. by 2 ft. in height) and measures 39 ft. 3 in. from head to foot.‡ It is cut from the scarp wall in high sunk-relief and united to the rock throughout, even the back of arms and hands. As at Awkana, the Buddha is posed in the act of blessing (*ásiva múdrá*)—the right hand with open palm raised, the left bent and grasping the *sivura* or robe.

* In 1889 Mr. A. Murray, Provincial Engineer, by the aid of a trestle and rope ladder reached the larger of the two "pockets," and made facsimile tracings of the portraits (court ladies), which he coloured in crayons. These, *pro tanto* admirable copies (now in the Colombo Museum), fail in vividness of colouring and the actual coarseness of the original paintings.

† Beyond the interesting, but brief, account in his Diary (5th August, 1852), by Mr. A. C. Brodie (who crossed the border to visit Seseruwa, when Assistant Government Agent at Anurádhapura), no known record in any detail exists of this most interesting site.

‡ Head, 7 ft. 4 in.; right forearm, 12 ft. 2 in.; hand, 4 ft. 8 in.; foot, 7 ft. 4 in.

Its unfortunate position, the rougher details of the carving, and the less perfect state of preservation tend to render a comparison of the Seséruwa Buddha with its "twin brother" at Aukana unfavourable. The effect is considerably diminished by the height and dull gray of the tall cliff background.†

Grooves and mortices in the rock, and the remains of stone pillars utilized to form the oblong site in front of the figure, show that it was originally sheltered by a roofed shelter.

Caves.

Seséruwa, like Mihintalé, Ritigala, Hañdagala, and Elagomuwa, must have anciently furnished liberal shelter to a numerous fraternity of *wanawása* eremites.

Clusters of boulders containing five or six groups of caves occur to the west, south, and east, at the foot of Maha-kanda and Kudá-kanda. The cave records cover some centuries, and exhibit strange vagaries in their script.

Maha-kanda.—*West caves.* Seven were seen; inscriptions at five. *South caves.* Some twenty in all (including the two viháré caves), with at least ten inscriptions, besides the long rock record. *East caves.* Fifteen or more, at which are half a dozen inscriptions. One seems to be connected with a daughter of King Wattagámini Abaya. It reads, *Devanapiya Maha Rajhaha Gamani Abayaha jita Abi Anuridiya, &c.* The eastern caves are the most spacious: from one or two a beautiful vista is presented eastwards.

Kuda-kanda.—At these rocks, and near, occur eight or nine caves with three inscriptions. Finally, close to the *pansala*, there are nearly a score more caves with one or two inscriptions.

Besides the caves many proofs exist of the importance of the site as a Buddhist temple in former times. At the Vihárés, Dágaba, and elsewhere is much carved stonework.

September 4.—Excursion into the North-Western Province from Seséruwa. Visited **Divulgane** (viháré); **Bimpokuna** (viháré and rock inscriptions); **Nittalawa**, near Nilakgama, a solitary ruin locally known as "*Dáladá Maligáwa*," with some beautiful carved stonework (elephant and lion dado, *hansas*, &c.); **Devagiri** (viháré and inscriptions); and **Nakalagane** (viháré and inscription of Parákrama Bahú I.).

September 7.—Second excursion. Explored round Galgiri-kanda.

Kaduruveva.—Two caves with well-cut rock inscriptions.

Thence along the west face of the hill to the south end of the range.

On a south-west spur are more than a hundred rock-cut steps and five caves with inscriptions. The site is called "*Maliga-tenna*."

On the east face of the hill are situated two temples, **Karagasvewa** Viháré (rock record of Parákrama Bahú I.) and **Nilgiri** Viháré.

Veragala.—*September 28.* From "*Máha-gal Viháré*," Eppáwala Kóralé, North-Central Province, crossed the Kalá-oya at "*Radawá-pálama*"* (a spot at which one of the many ancient bridges spanned the river) to examine Véra-gala.

This is a very extensive rock stretch, with spurs, in forest one mile from Líkola-vewa, a village in the Hatalispahé Kóralé West. A dágaba, two caves, a rock inscription (injured by fire) of "*Maha Sena*," and, at a *gal-wala* (rock cistern), a few worn lines of twelfth or thirteenth century writing.

12.—STAFF.

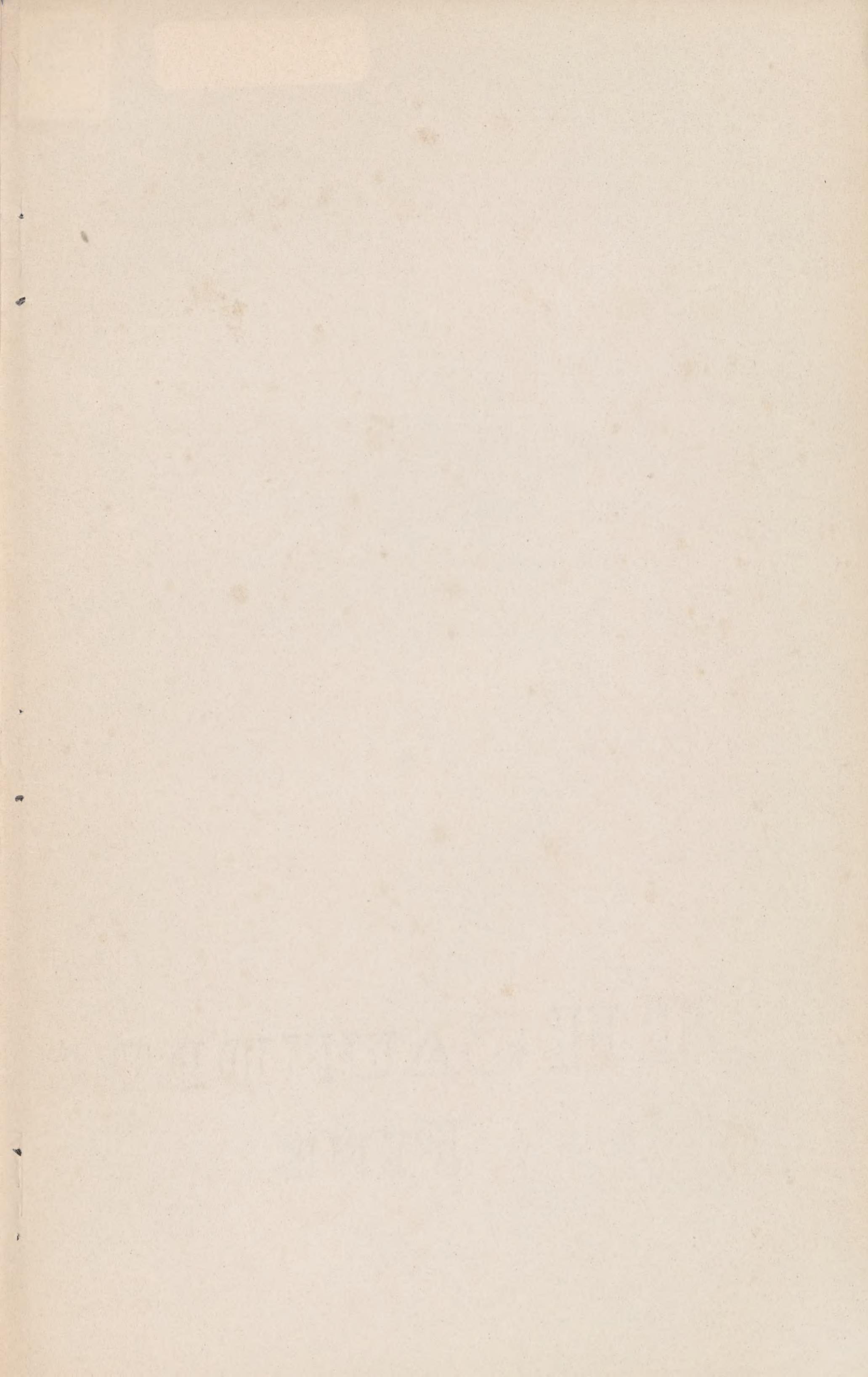
Mr. M. F. Maxfield, Field Assistant, left the Department for a better paid post under the Colombo Municipality at the end of the year. He is a great loss to the Archæological Survey, the work of which he much furthered by unflagging zeal and valuable work. His place was taken by Mr. F. G. Bosanquet, who only remained for six months (15th January to 30th June). Mr. V. P. Seneviratne served as Third Draughtsman from 1st January to 31st December.

H. C. P. BELL,
Archæological Commissioner.

* Head, 7 ft. 4 in.; right forearm, 12 ft. 2 in.; hand, 4 ft. 8 in.; foot, 7 ft. 4 in.

† The "Gog" and "Magog" of Ceylon rock-hewn figures at Awkana and Seséruwa are mere pygmies to the immense Colossus at Sravana Belgolla. The naked statue of the Jain Gomatéswara stands 60 feet, and has little rock support at the back.

‡ Not far off over the same river is "*Radavi-pálama*." There is a folklore legend connected with these bridges of the "Dhoby" and "Dhoby woman."



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